

The Analects of Confucius (Continued) (續)

《論語淺釋》

【為政第二】

「見義不為，無勇也」：見著你應該做的事情你不做，那就是「沒有勇氣」。義，是制事之宜。你不應該做的事情你若做，那就是發狂；你應該做的事情你不做去，那你就是不負責任；你根本也不能判斷是非，這是無勇。這就是說，你不能判斷是非，處事處得不當，你沒有仁勇——這個「勇」是包括「仁」字在內；不是單單就那一勇之夫，「拔劍而起，挺身而鬥」那種「勇」。這是大勇，大勇是智、仁、勇；「智、仁、勇三者，天下之達道也」，這是天下很通行的道路。所以這個「勇」，就包括「智、仁、勇」；有智慧就有仁，有仁就有勇。

今天簡單講就這樣了，你們願意再往深了研究，這理論是會很廣泛的，就「智者見智，仁者見仁」，我就是知道這麼多，我就講這麼多。

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我們學法的人，凡是有人教，無論世間法和出世法，都應該畢恭畢敬地來求法，拿這個法要當回事；不是好像做戲似的這麼敷衍了事，苟且塞責，或者就走形式。這必須要畢恭畢敬的！至於過去儒學家所講的〈論語〉，不要求，因為是世間法；可是我們若真真明白法的人，世間法也就是出世法，「佛法在世間，不離世間覺。離世覓菩提，猶如求兔角。」



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Chapter 2: To Govern

One who sees a righteous cause but does not act on it is lacking in courage. When you come across a certain matter that requires you to take action but you don't, that means you do not have any courage. The character '義' (yì) means 'the appropriate way of handling matters'. If you do things that you should not do, you are being

crazy; but if you don't do things that you ought to do, then you are being irresponsible. Basically, you are unable to differentiate between what is right and wrong, which is an indication of timidity. In other words, the way you handle matters is incorrect because you lack a kind of 'benevolent courage.' The character '勇' (yǒng) also embodies the quality of '仁' (rén), which is benevolence. It does not simply mean 'raw courage' as in a person drawing his sword and stepping forward to a duel. Here, it means 'great valor,' which comprises wisdom, benevolence, and courage. As the saying goes: 'The three qualities of wisdom, benevolence, and courage constitute an illustrious path in all the land under Heaven.' This is a path that offers a very smooth passage throughout the entire world. Therefore, the character '勇' (yǒng) encompasses wisdom, benevolence and courage. With wisdom, there is benevolence; with benevolence, there is courage.

The explanation given today is a simple one. If you wish to investigate it at a deeper level, the theories involved can be quite extensive, for 'the wise and the benevolent each has his own opinion.' Based on what I know, this all that I have to say.

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Regardless of whether it is a worldly or transcendental dharma, as long as we students of the Dharma are receiving instruction from somebody, we should seek it very respectfully and treat it with importance. We must not be perfunctory and irresponsible as if we are play-acting and putting up a show. Utmost reverence and respect are essential! When the Confucian scholars of

今天已經又開始請法了，就不必矛盾；其他人也不必說：「喔！這個不必請法。」他已經在那兒請了，你這樣，弄得很難看的。可以等他請完了以後告訴他，不必在這兒這樣子就告訴他。尤其這「請法」，無論出世法和世間法，這都不是什麼不對的事情。沒有什麼不對的！所以我們大家都要明白這一點！「世間一字師」，就是受人教我們一個字，我們都應該永遠不忘了。更何況我天天教你們這些個世間的學問和出世的學問？你們都不應該看得這麼簡單，馬馬虎虎地來走形式。每一個請法的人，都是代表所有的人來請法的。你若能請法，將來才能說法；因為你請人家說法，將來你就會說法。你為什麼不願意說法呢？就因為以前你不請法。所以這都是有前因後果的關係，這一點，人人都應該知道的。

【八佾第三】

「八佾第三」：這個「佾」字，是單立「人」加一個「八」字，又加一個「月」字。八佾，是跳舞的音樂，八個人排一列；佾，就是跳舞的行列；八個人一排，有八排，八八六十四，總共用六十四個人來跳這種舞，這是只有周朝的皇帝才可以用的。這個〈八佾篇〉，都講的一些個禮樂的事情，是〈論語〉的第三篇，所以說「八佾第三」。

（一）孔子謂季氏：「八佾舞于庭，是可忍也，孰不可忍也？」

【孫果秀補註】

「孔子謂季氏」：季氏，就是季孫氏，是魯國的大夫；大夫，是官名，季孫氏是個上大夫，官很大，就相當於這個國的宰相；他的權力比魯國國君還大，是實際掌管魯國政治的人，魯國國君沒有什麼權力的。謂，就是評論；孔子批評季氏。說什麼呢？

☞待續

old delivered lectures on the *Analects*, the ritual for seeking the Dharma was not deemed necessary for it is a worldly dharma. However, to those of us who truly understand the Dharma, worldly dharmas are just transcendental dharmas after all. As the saying goes:

*The Buddhadharma is here in the world;
Enlightenment is not apart from the world.
To search for Bodhi apart from the world
Is like looking for a hare with horns.*

Now, since the Dharma-requesting ceremony has been initiated again today, there is no need for people to split hairs and make statements like “Oh! It is not necessary to request the Dharma.” As he has already begun requesting, your comments will only make him feel awkward. Instead of telling him then, you should have waited for him to finish the ceremony. There is nothing particularly wrong with requesting the Dharma, whether worldly or otherwise. Therefore, all of us must understand this point! There is a saying: ‘A one character teacher of the world.’ If someone were to impart to us even a single character, we ought to remember it forever. Now that I am teaching you worldly and transcendental knowledge every day, even more should you not think it is easy to come by and go through the motions in a slipshod way. Any person who requests the Dharma is doing so on behalf of everyone else. By requesting other people to speak the Dharma, you will be able to speak Dharma in the future. Why is it that you are unwilling to speak the Dharma now? It is because you did not request the Dharma in the past. Therefore, everyone should be aware that it involves a kind of cause-and-effect relationship.

Chapter 3: Eight Rows of Eight Dancers

The character ‘佾’ (yì), which consists of a ‘人’ (person) radical combined with the characters ‘八’ (eight) and ‘月’ (meat), means a row of eight dancers. ‘八佾’ is a dancing musical comprising eight rows of eight dancers each, making a total of sixty-four, and could only be performed as entertainment for the king of the Zhou Dynasty. This is the third chapter of the *Analects* and the subject matter is about the rites and music.

(1) Confucius commented on Lord Ji: “Eight rows of eight dancers staged a performance in his courtyard. If this could be tolerated, what else could not be tolerated?”

[Sun Guoxiu's Supplementary Annotations]

Confucius commented on Lord Ji. Lord Ji refers to Jisun, a scholar-official in the State of Lu. The designation ‘大夫’ (dà fū) is the name of an official rank. As a senior official, Jisun held a very high-ranking post, much like that of a prime minister. He wielded more power and authority than the Duke of Lu, and was actually the de-facto ruler of the state. On the contrary, the Duke did not have much say in the state affairs. The character ‘謂’ (wèi) means ‘comment’ or ‘criticize.’ How did Confucius criticize Lord Ji? ☞To be continued